

philosophy of truth and right,
based on an unalterable
principle, is
a delusion. New elements are
brought in only by new
conquests
of nature .-through science
and art. The new conquests
change
the conditions of life and the
interests of the members of
the
society. Then the mores
change by adaptation to new
conditions
and interests. The philosophy
and ethics then follow to
account
for and justify the changes in
the mores; often, also, to
claim
that they have caused the
changes. They never do
anything but
draw new lines of bearing
between the parts of the
mores and
the horizon of thought within
which they are inclosed, and
which
is a deduction from the mores.
The horizon is widened by
more
knowledge, but for one age it
is just as much a
generalization
from the mores as for
another. It is always unreal. It
is only a
product of thought. The
ethical philosophers select
points on
this horizon from which to
take their bearings, and they
think
that they have won some
authority for their systems
when they
travel back again from the
generalization to the specific
custom
out of which it was deduced.
The cases of the inquisitors
and

witch persecutors who toiled
arduously and continually for
their
chosen ends, for little or no
reward, show us the relation
between
mores on the one side and
philosophy, ethics, and
religion on
the other. (See Chapters IX,
XIV, and XV.)

233. Orthodoxy in the
mores. Treatment of dissent.
Selec-
tion by torture. It has been
observed above (sec. 100)
that the
masses always enforce
conformity to the mores.
Primitive taboos
are absolute. There is no right
of private judgment.
Renegades,
apostates, deserters, rebels,
traitors, and heretics are but
varieties
of dissenters who are all
subject to disapproval, hatred,
banish-
ment, and death. In higher
stages of civilization this
popular
temper becomes a societal
force which combines with
civil
arrangements, religious
observances, literature,
education, and
philosophy. Toleration is no
sentiment of the masses for
anything
which they care about. What
they believe they believe,
and
they want it accepted and
respected. Illustrations are
furnished
by zeal for political parties and
for accepted political
philosophy.
The first punishment for
dissent less than death is
extrusion from
the society. Next come bodily
pains and penalties, that is,
torture.